

NorthWest



Masonic History

THE ONLY WAY TO HAVE A FRIEND IS TO BE ONE.

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Do you know of someone that would like to receive this? Please, ask them to send me an e-mail @ <richard_candy@msn.com>. That way I will have their e-mail address without any problem. If you do not want to receive this e-letter just hit reply and say, "No thanks". I will remove you from my email list at soon as I can.

I don't agree with everything in this Newsletter. It shows different opinions in different areas of the world. Remember, Masonry is World Wide. Masonry is different, but it's the same. Read this and think. I am not saying it's better, right or wrong, just different! I would like to have some feedback. What are your ideas about these subjects? Do you agree? Do you disagree? Please, give me your ideas. I hope you enjoy!!

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Most of the information I publish is on the internet. I will try to list the internet address of each article and I would hope that you would at least go there and check them out. We have so much information out there that I would like to get out to you but I just can't do it all. Please, subscribe to a couple of these sites and see what you are missing. Without discussion, we will go stagnate. We need new ideas to keep our fraternity alive. Let me know what you think.
dt

You can read a lot more, about Freemasonry by subscribing to <[The Midnight Freemason](#)>. I can't publish everything they put on the web. It would be nice if everyone could just subscribe to them. They put out a lot of information each month. You may not agree with everything they say, I don't, but it's all a fresh, different view of Masonry.



The Midnight Freemason



THE MIDNIGHT FREEMASONS

A group of Master Masons talk about topics of Masonic interest--each from their own unique perspective. You'll find a wide range of subjects including history, trivia, travel, book reviews, great quotes, and hopefully a little humor as well on topics of interest for Freemasons and those interested in the subject of Freemasonry.

Midnight Freemasons-

Masonic Secrets

by Midnight Freemason Guest Contributor
RW Patrick D. Cholka



Like many of you, I follow a number of Masonic websites, blogs, podcasts, Facebook pages and other sources that help me to think about the various aspects of Freemasonry. My list of bookmarked sources is quite extensive.

On one of these sources, there are a number of Brethren that are quite concerned about sharing Masonic “secrets”. Recently, a relatively new Brother simply asked what the duties of a Junior Steward are. A simple question and I suspect the Brother that asked the question was recently appointed to the position. A few other Brothers were quick to “whisper good council” in this Brother ear and advised him that to answer his question would be to reveal some of the secrets of Masonry that he promised to conceal and never reveal. The original question was soon after removed.

This confused me.

In the booklets associated with the Wisconsin Program, where the Grand Lodge of Wisconsin’s candidate education and examination information is communicated, we are clearly told that of the information contained in those booklets, the only information we are required to keep secret are the modes of recognition and the duties of the Lodge officer are covered to some extent in those booklets. In addition, in our ceremonies for the installation of officers the duties of all the ceremonies that can be performed in the presence of Masons and non-Masons alike it doesn’t seem like something we are trying to keep secret. Now, while I understand that there is some variation in this regard between Grand Jurisdictions I have to believe the viewpoints are relatively similar.

Before I continue, let me back up fifteen years as of this April. My interest in developing my understanding of Freemasonry goes back to just a few weeks after I was raised. I had not met the first men who eventually became my first mentors in Freemasonry until the day of my

Master's board. The fact that they knew parts of my family for decades before I met them helped to hasten the development of the connection we had. Anyway, just a few weeks after I was raised one of them saw me rifling through the library at the Lodge and asked if he could help me find what I was looking for. When I explained that I didn't know what I was looking for he asked if he could make a suggestion and a few weeks later he brought in a book titled "Old Tiler's Talks" by Carl Claudy.

Anyway, on the discussion about secrets I was immediately reminded of one of the Old Tiler's Talks that addressed that very topic. In this particular edition, a younger Mason is concerned that one of his Brothers is violating his obligations by taking the slides from the picture lecture home where his children can see them and suggested that someone speak to this Brother about it. The "old tiler" explained to the newer Mason that the secrets of freemasonry cannot be found on the slides associated with our lectures for if they were, the person that created them, or commissioned them to be created, would be in violation of his obligation.

This got me to thinking: what are the secrets of Freemasonry that we are always so quick to defend?

Freemasonry's long-standing commitment to secrecy has caused more controversy, both within and without the fraternity, than any other Masonic topic. It is the source of many rumors, suspicions and mistrust. Our commitment to secrecy has both helped and hurt the organization greatly.

In many ways, we are proud of the aura of secrecy that surrounds the fraternity and what we do, and, in some ways, we encourage it. Some of us like being called a "secret society" or even a "society with secrets" as it promotes the idea that we know something the rest of the world does not.

When we examine this, we begin to understand the nature of Masonic secrecy; how the craft perceived its relationship to the general public. Even the emblems we use in our rituals and the symbols we wear on our clothes and paste to our cars helps to cement this relationship. We want the general public to see these emblems and ask questions about them only to receive a vague explanation in return. Yet, we encourage them to continue to ask questions.

Our desire for secrecy has long gone misunderstood and misinterpreted. As Masons, we don't reply to the criticisms from the public, and in hearing no reply, our silence is often misinterpreted as confirmation of their suspicions.

Freemasonry generally doesn't concern itself with its nay-sayers and critics, and I will not suggest we begin facing our detractors head-on. However, the public's suspicion of Freemasonry is probably due more to our lack of seeking recognition for the good we accomplish than to the thought that we are purposely conspiring. People tend to distrust what they don't understand. When any group is not public with their efforts, the

opportunities to understand what they do are greatly reduced. There are countless reports of the good things that Freemasons and Freemasonry has accomplished by well-respected Masons and non-Masons alike. But it is the negative, real or perceived, that draws the public's eye and keeps their attention.

There are a number of sources we can point the skeptic to that would clear up a lot of misunderstandings, but as these sources require a general understanding of Freemasonry to interpret, they just tend to strengthen the mistrust. One must have an understanding of Freemasonry in order to understand the context and must understand the context to be able understand something written about it. You can read a book on nuclear fusion but you have to have an understanding of the topic before you can understand the book. This is the very essence of an allegory: an allegory does not provide answers. The allegory of our ritual communicates our symbols and points us in the right direction. The understanding of them is left to the individual Mason, to his interpretation. When a non-Mason tries to understand the allegory of our ritual without the context he can do no more than read the words on the page and interpret what he is reading.

Once the Mason begins to interpret the allegories of Freemasonry, he may conclude that the lessons his attention is drawn to is intended to either divide or to unite. That Freemasonry's secret passwords and signs are intended to exclude those that have NOT chosen to understand its beauties or to welcome those that have. He may believe his committed to keep secret that he may not understand and lose sight of the lessons of our allegories. Or he may understand that the secret modes of recognition and the allegories of our ritual are symbols that illustrate the moral lessons of the fraternity. It may help him to understand that, though parts of the ritual are considered secret, the lessons that lie at the root of them should be revealed, rather than concealed.

Each of us are charged to guard the secrets of Freemasonry but we must consider what can be, or is hoped to be, shared. Guarding those things that are not secrets as though they are promotes intolerance and exclusiveness and contradicts the benevolent spirit of Freemasonry that takes root as the fraternity's foundation. Some Masons are satisfied with what they see on the surface and do not seek to understand the meanings behind it and the beautiful system of the surface and do not seek to understand the meanings behind it and the beautiful system of Freemasonry which was carefully constructed to bring people together often keeps them apart.

Consider this: if Freemasonry provides a Mason with the tools to make himself better, and if one of the requirements to become a Mason is to be a good man prior to petitioning a Lodge. Where did that foundation of being a good man come from if not from Freemasonry? It stands to reason that before petitioning a Lodge we were able to tell the difference between right and wrong and had been familiar with many of the principles Freemasonry holds dear: perhaps the principle of equality or even the cardinal virtues of temperance, fortitude, prudence and justice. The principles, tenets and maxims the fraternity holds dear are not

exclusive or unique to the Freemasonry and we must have possessed them in our hearts long before petitioning a Lodge. What is unique to Freemasonry is how we reinforce them.

The secrets of Freemasonry then, cannot be the duties of the Junior Steward. Neither can the secrets be that we hold ourselves to a higher moral standard; that we practice the tenets of Brotherly love, relief and truth nor the meanings we have assigned to the ordinary working tools of the ancient operative mason. As Freemasonry expects each of us to continually apply the lessons reinforced in it to our lives, then if we are successful the rest of the world would know as much about the nature of the Fraternity as anyone by our own actions. You can generally tell a Mason by his character.

~PDC

RWB. Patrick D. Cholka was Raised April 3, 2004 in Henry L. Palmer #301, where he is a Past Master, under the Grand Lodge of Wisconsin. He also served as the Worshipful Master of Wauwatosa #267, He has also served as a District Deputy Grand Master, Grand Lodge of Wisconsin.

Past Grand Orator and Past Chairman of the Masonic Committee on Education, and is a 32nd Degree, AASR Valley of Milwaukee and Past Thrice Potent Master.



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2LT DAVID R KINGSLEY USAAF
PFC GARY W MARTINI USMC
PVT MARCUS W ROBERTSON USA
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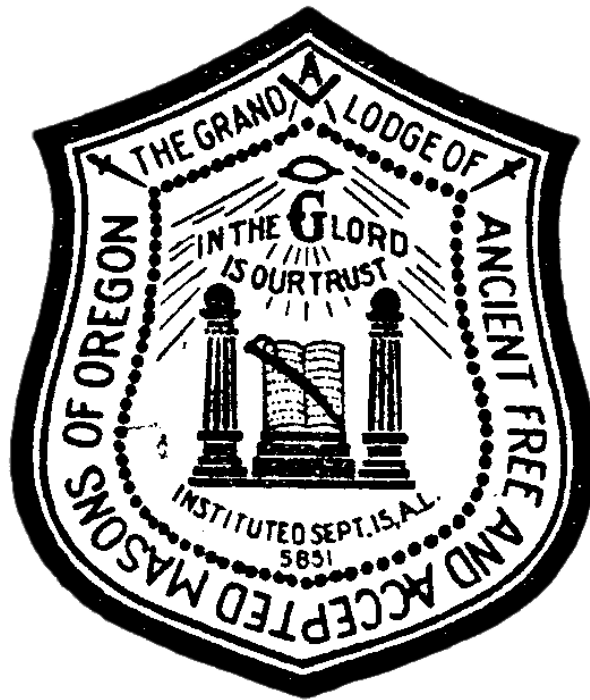


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TODAY in Masonic History:

Let's Go To Lodge Tonight





CHAPTER ONE HUNDRED FIVE
WILLIAM D.E. SHARPE, GRAND MASTER
1963-1964



William D.E. Sharpe was born June 13, 1897 in Wood Green, a suburb of London, England. He received his basic education at All Hallows (Episcopal) Boys School at Tottenham. When World War I broke out, he joined the British Army and served in the Machine Gun Section of the Royal Scots Greys in France. He served in the British Army for 5 years and he was promoted to sergeant. He came to the United States in July 1920, and studied Accounting and Business Administration in the University of Oregon Extension Service.

He married Phyllis Price in July 1920 and from that union two daughters were born. Both girls graduated from Oregon State University and both married. His wife died in 1968, and in December 1969, he married Mrs. Sally Best.

His entire business career was spent with the Meier & Frank Company as the Assistant Controller, Controller, and as the Insurance and Import Manager. He was active in Portland Chapters of National Professional Organizations serving as President in 1948 through 1950. For eight years, he was a member of the Boy Scouts of America Executive Committee. He was a member of the St. Michael and All Angels Episcopal Church.

He received the Entered Apprentice Degree in Willamette Lodge No. 2 on May 21, 1934, the Fellow Craft degree June 25, 1934 and the Master Mason Degree September 17, 1934. He served as Master in 1941, Secretary 1942-1944, inclusive and Treasurer. He was General Chairman for the Willamette Lodge No. 2 Centennial in 1951.

He was very active in Grand Lodge affairs: serving on the Centennial Committee in 1951, Chairman of the Grand Lodge Educational Committee 1948-1953, General Chairman George Washington bicentennial 1952, and as a member of the Code Revision Committee 1948-1951.

He was a dual member of Research Lodge No. 198 and served as its Master in 1952 and 1953. He was elected Junior Grand Warden on June 16, 1960, advanced regularly thereafter, and was elected Grand Master in 1963,

One Hundred Fourteenth Annual Communication , At Portland, 1964

Grand Master Sharpe opened the Grand Lodge on June 10, 1964, in Annual Communication, with representatives present from 166 Chartered Lodges.

After Grand Lodge closed, Grand Master Sharpe held a meeting of the district Deputies, Grand Lodge Program Chairmen and the Grand Lodge Officers. Grand Master Sharpe outlined his policies and program, emphasizing Lodge Management, Leadership and Organization. The success of the program would depend largely on the work of the District Deputies in their

Districts. Grand Master Sharpe had decided to discontinue the District Officers Meetings held by elective Grand Lodge Officers, which had been the custom for several years. Instead, each District Deputy was requested to hold four district officers' meetings. He felt that this had proved very successful and rewarding and strongly recommended that it be continued even if the Grand Lodge Officers meeting were reinstated.

The Mentor Plan was developed among Lodges with the prime objective being the education of the candidates. It had been in use for five years in some Lodges and it was expected that a more widespread use would be obtained.

The Grand Master reported as follows:

"The result of the work of this Committee is commencing to bear fruit. More inquiries as to the method of making bequests are being received. On two occasions at District Meetings. The Home Endowment Fund has received donations. At Bend the Lodges in District No. 20 presented a check to the Grand Master for \$75.00 representing the profit on the no-host dinner prepared and served by the Ladies of the Eastern Star. The Lodges in District No. 33 organized an Easter Sunday Breakfast served in the refreshment room of Friendship Lodge No. 160, through the courtesy of that Lodge. At this writing, it is indicated that the Home Endowment Fund will receive a check for approximately \$700.00 representing the profit of the first "Annual Grand Master's Breakfast." It is difficult to adequately express appreciation to the members of the Eastern Star Chapters and the Masonic Lodges for the time and effort so cheerfully donated in this worthwhile charitable cause. The Fraternity is indebted to them for their initiative and example."

Grand Master Sharpe made report on the District Meetings:

"The Grand Master received numerous invitations to visit the appendant bodies and other organizations they were greatly appreciated and acknowledge. However, in my opinion the one elected to the office of Grand Master assumes the responsibility of devoting all his available time to the Fraternity and the Fraternity alone after fulfilling his obligation to his family, occupation and church. For those reasons all invitations had to be declined. The elected heads of the other bodies, understanding the demands on my time, accepted my regrets.

"I have emphasized to the officers throughout the Jurisdiction, that they voluntarily accepted the office, whether elective or appointive, and in doing so accepted a responsibility and assumed an obligation. Therefore, the Craft has every right to expect the fulfillment of the obligation, and the Grand Master must set the example."

Grand Master Sharpe made the following report to the Grand Lodge:

“DEMOLAY: The Trustees acting upon the request and confirmation by SM.W. Brother Edward Beaty, P.G.M., donated on behalf of the Grand Lodge of Oregon, a perpetual trophy, engraved to indicate that the trophy is to be presented to the outstanding DeMolay Chapter at the Annual Conclave, with the name of the Chapter and year to be engraved before presentation. The Grand Master is planning to make the presentation on behalf of the Grand Lodge.”

Grand Master Sharpe was concerned regarding the loss of membership, a major share of which, was caused by Non-payment of dues, and he said as follows”

“One of the questions asked of the District Deputy Grand Masters is “has the Worshipful Master appointed a Past Dues Committee?” Only 30%, of the Lodges have been reported as having such a committee, or only 30%, of the Worshipful Masters recognize the importance of keeping the members’ accounts paid up and current. If we would study the record of this Grand Jurisdiction for the past five years, the Grand Master is certain the Past Dues Committee would be active in each Lodge. On three or four occasions this past year the Grand Secretary has had to advise Lodges that the applicant for the Fifty-Year Emblem could not qualify, as the record showed he had been N.P.D. for a year or longer and automatically reinstated in accordance with the Masonic Code.

“The records as of April 30th (The Grand Lodge Fiscal Year) for the past five years show:

1960	N.P.D. 462	Net Loss 170
1961	N.P.D. 386	Net Loss 206
1962	N.P.D. 427	Net Loss 383
1963	N.P.D. 510	Net Loss 548
1964	N.P.D. 375	Net Loss 522

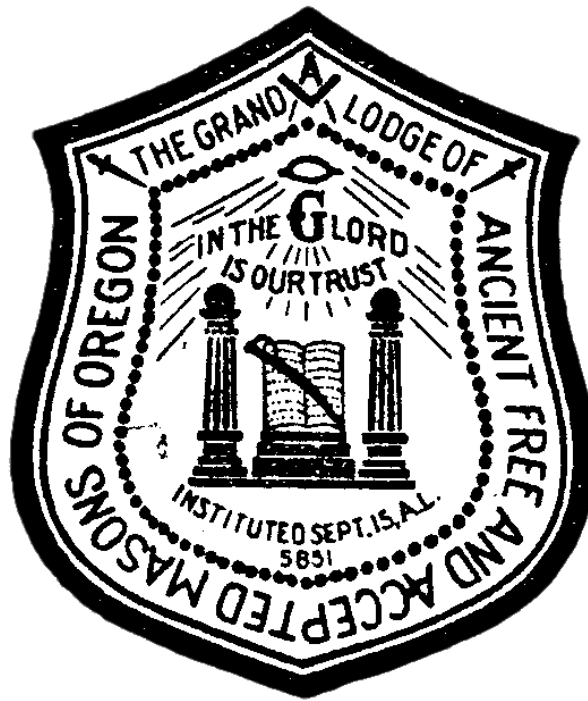
“Brethren you can draw your own conclusions. The overall loss by death demits and withdrawals could be offset through the efforts of a Past Dues Ciommittee. I recommend that such a committee be included in Section 213 “Committees” and under “Duties of Worshipful Master.” Also that the Code Committee prepare the necessary legislation to be presentd at the next Annual Communication.”

The report of the Jurisprudence Committee was adopted, which report covered amendments to the Constitution and to the Code concerning the appointment of an Assistant Grand Secretary. It provided that Section 13-3 of the Constitution be amended by inserting immediately before “Grand Chaplain” the words “Assistant Grand Secretary”, and the

amendment of Sections 128, 101, 123-2, 160-4, and 164-4. The amendments as amended were adopted.

The report of the Jurisprudence Committee on the age-old question "liquor Saloons, Define:", Section 301-5, "Connection with the liquor traffic", Section 302-1, was accepted and the Grand Lodge voted to repeal all references to liquor in the Manual or Grand Lodge forms. Thus, the liquor question was finally settled in the Oregon Grand Lodge. M.W. Brother Roy McNeal, P.G.M., submitted a minority report.

Grand Lodge adopted the report of the Jurisprudence Committee calling for a Grand Lecturer as an Appointive Grand Lodge Officer. It had originally been proposed as an elective position. Grand Lodge then voted to amend the Constitution and the Code. The Grand Lecturer is designated by Section 113-A as the Chairman of the Committee on Masonic Instruction.



CHAPTER ONE HUNDRED SIX

EARL T. NEWBRY, GRAND MASTER,

1964 -1965

Earl T. Newbry was born in Rockyford, Colorado April 15, 1900. His family left Colorado in the fall of 1902 and went to Pasco, Washington where they spent the winter and moved on to Twin Falls, Idaho in the spring of 1903. Twin Falls had not yet been established as a town, and his father went to work for the contractors engaged in constructing the dam on the Snake River. His father worked subsequently purchased 80 acres of sagebrush land, cleared it and applied water when it was available in 1906. Earl was raised in that area graduated from the grade school and attended the high school for three years. His father sold this farm in 1917, spent the winter in Corvallis, Oregon and moved again in early 1918 to Chewelah,

Washington. Earl's senior year in High School was split between Corvallis and Chewelah, and he graduated from the latter location.

At the age of 18, Earl enlisted in the Army. He was assigned to the Student Army Training Corps for officer training at Washington State University. World War I ended on November 11, 1918, but Earl continued at Washington State until the spring of 1919, when he returned to his father's cattle ranch. The illness of his mother resulted in the sale of his father's ranch, and the family moved back to Oregon, where his father purchased a farm in the Medford area. Medford became Earl's home from that time forward.

Earl's stay in the Army was of relatively short duration and when he left the service, he was a private in the infantry. He was a charter member of John Folsom Post of the American Legion in Chewelah, Washington, and in 1921, he transferred his membership to the Guy Applewhite Post in Ashland, of which post he holds an honorary life membership.

Earl T. Newbry was made a Master Mason on April 14, 1929 in Ashland Lodge No. 23 and served as its Master in 1939. He was elected Junior Grand Warden in 1961, advanced each year thereafter, and was elected and was elected Grand Master in 1964.

Earl Newbry had an active political life in Oregon: served two terms on the Salem School Board, two years as president of the Jackson County School Board, member of the House of Representatives 1938, 1939 and 1941, elected to the State Senate in 1942 and continued in the Senate to 1947. Governor John H. Hall appointed Earl T Newbry Secretary of State. He was then elected for two full terms in the primaries. He retired from public office in January 1957.

While serving as Secretary of State, he was elected National President of the American Association of Motor Vehicle Administrators and as National President of the Association of Secretaries of State. Certainly, he had a most distinguished record in public service in the State of Oregon.

One Hundred Fifteenth Annual Communication, At Portland, 1965

Grand Master Earl T. Newbry opened the Grand Lodge in Annual Communication on June 16, 1965 with representatives present from 174 Chartered Lodges.

The Grand Master made an extensive report of his activities to the Grand Lodges. His motto and objective for his year was "Harmony and Co-operation among the Craft." He was pleased that a "wholesome feeling of friendship and brotherly love and co-operation" had been exhibited among the Brethren. He had this to say regarding the loss of membership:

“Our records again reveal that our membership has declined some six hundred in number this year. The irony of this situation is that our N.P.D. losses are almost a parallel with this loss. It has been my hope that a concerted effort will be made to retrieve the Brothers who have dropped out. This condition should demand our earnest effort to correct this trend. I urge the Masters and Wardens to give this their personal attention, as I am convinced that many of these Brethren can be reinstated.”

Grand Master Newbry, at the close of the 114th Annual Communication, conducted a meeting with the District Deputies and outlined this program:

“We followed the format as set up by M.W. Brother William Sharpe, wherein he appointed five district chairmen of our major committees in each District. This program has been well accepted and proven must worthwhile. Where these sub-chairmen have been active, much assistance has been given to the Grand Lodge Chairman. I am glad to report that I think much progress has been made in all five of these responsibilities. The Blood Bank under R.W. Brother Martin Sichel is doing an outstanding job. I am sure that he will report much increased activity. We are indebted to the Eastern Star for their assistance in the Blood Bank Program”

The Grand Master had this to say regarding the work of the Jurisprudence Committee”

“To try to obviate the work load, the Grand Master called the Jurisprudence and Code Committees together in joint session to review the proposed legislation to be introduced. This meeting was well attended, a review was made of pending legislation and I am sure that the purpose for which it was called was accomplished. It has been my impression throughout the years that too much was expected of the Jurisprudence Committee, and that they have apparently been looked upon as a policy making body. I believe that this is erroneous, since it is my understanding that the policy of the Grand Lodge is the responsibility of the delegates while in session and that during the interim, the responsibility of the Trustees. My understanding of the function of the Jurisprudence Committee is to review matters submitted to them by the Grand Lodge and Trustees, for the purpose of determining whether such matters are in conformity, and not in conflict with the intent and meaning of the provisions set forth in the Code and report their findings thereon. I do not believe that it was intended that the Jurisprudence Committee should be over burdened with responsibility not defined in the Code.”

The Oration by Grand Orator Paul J. Selby on the subject 'Is Masonry an Anachronism' p*resents an adequate reply to the charge that Freemasonry is a dying organization. It would be profitable for Master Masons to read and study this splendid presentation of a timely subject. It can be found on Pages 32-36, inclusive of the 1965 Proceedings.

M.W. Brother Clarence D. Phillips, P.G.M., delivered the Eulogy for M.W. Brother Edward B. Beaty, P.G.M., in which the outstanding achievements of this distinguished Master Mason were portrayed. His devotion to the Order of DeMolay and to the young men of this distinguished organization was presented.

M.W. Brother Clarence A. Kopp, P.G.M., presented the Eulogy for M.W. Brother George T. Cochran, who was Grand Master in 1923 and the oldest living Past Grand Master. This distinguished Master Mason was closely identified with the establishment of the Masonic and Eastern Star Home at Forest Grove and it was during his term as Grand Master that the Order of DeMolay was established in Oregon.

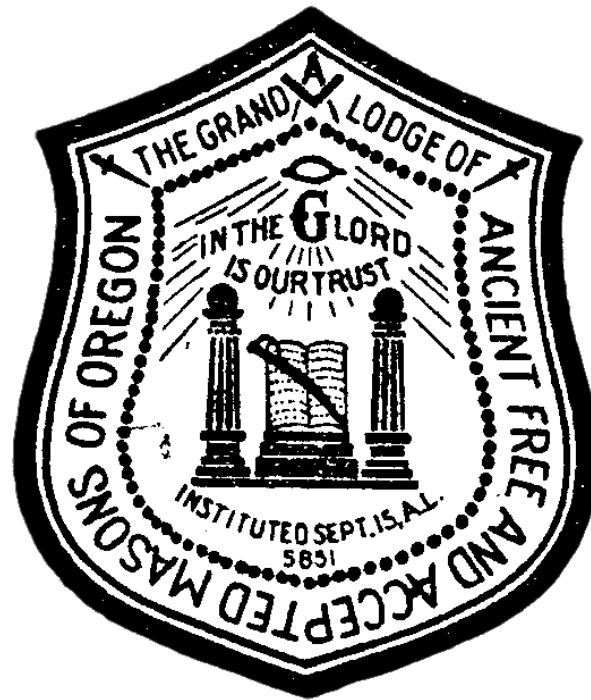
R.W. Brother Nathaniel Johnson, District Deputy Grand Master of District No. 33, presented to the Grand Master a check in the amount of \$855.00 as the net amount realized from the Masonic and Eastern Star Endowment Fund Easter breakfast served in Friendship Masonic Temple. The five Lodges of District No. 33 participated and approximately 1200 people were served.

On June 18, 1965, the Grand Lodge adopted the report of the Jurisprudence Committee with respect to the Edict made by Grand Master Sharp, dated February 10, 1964, relating to concurrent jurisdiction in the Portland Area. They held that Grand Master Sharpe had to concurrent jurisdiction in the Portland Area. They held the Grand Master Sharpe had full authority to make such edict. The Portland Lodges have had concurrent jurisdiction since this time.

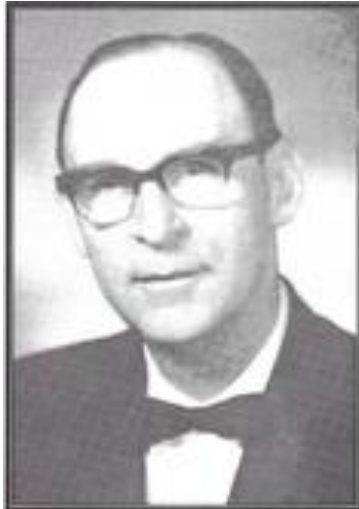
The Grand Lodge amended section 7-1 of the Code to read: "Annual Communications shall be held on the second Wednesday in June of each year, commencing at ten o'clock a.m." Report of the Jurisprudence Committee was accepted and the amendment passed.

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CHAPTER ONE HUNDRED SEVEN
JOHN JAMES MURCHISON,
GRAND MASTER, 1965-1966



John (Jack) James Murchison was born in Dayville, Grant County, Oregon, July 5, 1912, the son of immigrant parents, his father from Scotland and his mother from England. His parents had met and married in Eastern Oregon and from this union three children were born. John's father passed away shortly before he was born so he was, in fact, a widow's son, as was an ancient brother prominent in Masonic legend.

Brother Murchison spent his early years among the ranches and mountains of Eastern Oregon. He graduated from John Day High School in 1930 and for several years thereafter worked at various jobs, traveled around, played semi-pro baseball and learned to fly airplanes. It was his flying that finally brought him down to earth when he met the sister of one of his flying associates, Miss Betty Strand, a schoolteacher from Montana, whom he married. They were blessed with three children, a daughter and two sons.

He graduated from the Northwestern College of Law in Portland and admitted to the Oregon Bar in 1941. He engaged in the private practice of law, served for a period as a Deputy District Attorney for Multnomah County and in 1941 was appointed as a Judge of the Portland Municipal Court. In 1959, Governor Hatfield appointed him as the Circuit Judge of Department 14 of the Circuit Court of Multnomah County.

Prior to becoming a member of the Masonic fraternity, he was a member and a State officer of the Knights of Pythias. He served for ten years as Grand Treasurer.

He was made a Master Mason in Ashlar Lodge No. 209 on May 7, 1953 and served as its Master in 1959. He held plural membership in Research Lodge of Oregon No. 198, and Oregon Military Lodge No. 223, Frankfurt, Germany.

He devoted a considerable amount of time and effort to civic, charitable and youth activities in Portland and surrounding areas. Throughout the years, he served many such organizations. He was an ordained elder of the Presbyterian Church and served on the General Assembly, the national legislative body of that Church.

One Hundred Sixteenth Annual Communication, At Portland, 1966

Grand Master John J. Murchison opened the Grand Lodge in Annual Communication on June 8, 1966 with representatives present from 167 Chartered Lodges and Oregon Military Lodge, U.D., Frankfurt, Germany.

Grand Master Murchison presented very interesting and informative addresses at his Area Meetings, no two of which were alike in all particulars. In addition to the Area Meetings, the Grand Master also attended about 140 Masonic meetings. A number of the Area Meetings were open meetings to which Masons could invite their families and friends.

“In being received into tyled meetings, it has been my practice to pause at the altar on my way to the East, as all Masons are taught to do. Consequently, I have directed that the lines shall only extend as far as the altar. The Manual provides that the Grand Master shall proceed to the Ease. I have construed this to be subject to the interpretation of the Grand Master and properly within his prerogatives. I believe that the Grand Master, like all Masons, should pay his reports at the altar, and this I have done. I recognize that there is respectable authority to the contrary.”

Grand Master Murchison reported on the status of Oregon Military Lodge, U.D., which started work on April 30, 1946 during Grand Master Hartman's year and was still working as a U.D. Lodge after 21 years. The Trustees were concerned regarding the propriety of continuing a Lodge under dispensation on foreign soil for so great a period of time, and it was determined that the Grand Master should go to Germany and acquire personal knowledge of conditions there.

“Space here does not permit as adequate expression of my pleasure and appreciation for the conditions I found, or the inspiration I received. This is one of our most active Lodges. Their ritualistic work is eminently satisfactory. Their lodge is beautifully equipped and furnished, and they comply in every respect with the requirements for a Chartered Lodge. They sponsor a chapter of DeMolay, and have now undertaken sponsorship of a Rainbow Assembly.

“Our Lodge is located within the area of occupation, upon territory governed by our Military forces, and it only accepts petitions from American citizens. The same circumstances apply to Rhode Island's lodge in Berlin. The other English speaking

Lodges in Germany accept citizens of Germany and other countries, and are located in civilian areas. I was assured by the Provincial Grand Master of the English Speaking Lodges under the United Grand Lodge of Germany, that relations are entirely harmonious and that they now have no objection to the continuance of our Lodge."

"There is pending before our Committee on Dispensations and Charters an application by Oregon Military Lodge for the issuance of a Charter. I assured them that I would, and I do support their application. We have however, subsequently been advised that the United Grand Lodges of Germany object to our chartering the Lodge, and they have requested the Grand Lodge of Rhode Island to withdraw the charter of their Berlin Lodge and operate under dispensation. They point to our operation under dispensation as a model of which they approve. This information is being considered by the Committee on Dispensations and Charters, and I am sure that they will recommend the course, which they believe to be in best interests of Masonry. Oregon Military Lodge has been fully advised of these developments, and they have expressed their willingness to be guided by our findings. I urge that you give this matter your very best attention when the report is submitted."

He recommended that the office of Grand Treasurer be abolished. The work had been substantially performed by the Grand Secretary's Office for a number of years and the proposed legislation would merely serve to legalize the present practice.

Grand Master Murchison held a firm belief that the Grand Master should be an executive. His primary function should be to direct the policies of the Grand Lodge and to devote the major share of his available time in guiding and directing his committees and performing ceremonial affairs. District Meetings, instituting Lodges U.D., and constituting new Chartered Lodges, should be delegated to either District Deputies, Elective or Appointive Grand Lodge Officers, who in such cases would work under the Grand Master's proxy.

M.W. Brother Kenneth M. Robb, J.P.G.M., passed away in Baker on October 13, 1965 at the age of 79. M.W. Brother Thomas E. Lampkin, P.G.M., presented a eulogy on June 8, 1966. M.W. Brother Franklin C. Howell, P.G.M., and Grand Treasurer, passed away in Portland on March 4, 1966, at the age of 88. He had served in this station for 23 years. M.W. Brother Leslie M. Scott, P.G.M., delivered the eulogy in the Grand Lodge.

R.W. Brother Alfred B. Holmes, Senior Grand Warden reported on the Grand Lodge Educational Fund, which was the first endowed fund and was established by the Grand Lodge in 1854.

The report of the Home Endowment Committee disclosed that donations from the Lodges amounted to \$3,468.89 and from the Order of Eastern Star \$12,073.16. The Committee said "We anticipate the Lodges of the Grand Lodge of Oregon will put forth a real effort this

coming year to insure an improved report for the 1967 Grand Lodge Communication." Eighteen Lodges used "The Third Step," a film of the Masonic Home, during the past year.

On June 9, 1966, the Grand Lodge granted a charter to Oregon Military Lodges No. 223, Frankfurt, Germany. This action was taken, despite the expressed opposition of the German Provincial Grand Master, for the good and sufficient reason that our Military Lodge is located within the area occupied by the United States Army. It only takes in American citizens for affiliation or for petition for the degrees. W. Brother Raymond Garcia, Past Master of the Lodge was present in the Grand Lodge.

On June 9, 1966, the Grand Lodge elected M.W. Brother John J. Murchison, retiring Grand Master, to the Jurisprudence Committee. On June 10, the Jurisprudence Committee Elected M.W. Brother John J. Murchison to serve as Chairman of the Jurisprudence Committee for the ensuing year. M.W. Brother Murchison would serve in this office for the next 32 year.

R.W. Brother Elbert Bede, Past Master and a permanent member of the Grand Lodge by previous membership on the Jurisprudence Committee, was present in the Grand Lodge. He received a standing ovation in appreciation of his many years of dedicated service to the fraternity, and given the public grand honors. It is believed that this was the last attendance of R.W. Brother Elbert Bede in the Grand Lodge. It was necessary for Brother Bede and his wife to live in a nursing home for the next several years.

The Grand Lodge adopted a resolution sanctioning the organization of the High Twelve International, but stipulated that the Grand Lodge did not assume any responsibility for the organization. It was ordered that the resolution should be included in the Appendix of the Masonic Code.



Flagstaff Lodge No. 7

TRESTLE BOARD

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SENT TO SHAKE THE HANDS WE CANNOT REACH

By Senior Warden Don Hartwell

As Masons, we find a great deal of joy in the company of our brothers, and in our solemn rituals, but we are often caused (by the necessities of modern life) to spend the balance, even the majority of our time out in the broader society. It comes as no surprise, therefor, when I say that the footprint of Freemasonry is receding: Fewer and fewer people seem aware of the fraternity. Even when we are known, it is as our eternal, adulterated alter-ego; that of the shadowy puppeteers of some vast conspiracy. Even this dubious distinction is waning in the broader public conscious. Having recently undertaken a new course of education, I am unsurprised to learn that this trend is even more pronounced in a younger audience. Few young people are aware of Freemasonry at all, and only then as either some nebulous, ill-defined plot device for conspiracy theories or as a boys' club for glad-handers looking to network for financial gain.

This isn't a new trend. In the so-called "Golden Age," as many as 40% of the adult, male population belonged to either the Freemasons, our twin fraternity the Odd-Fellows, or one of the many younger fraternities that we inspired. This was in 1900. Except for a brief surge in membership, following the Second World War, all fraternal societies have been declining in

membership. As of 2014, the membership of American Freemasonry was estimated to be within 1-2 million members.

The question of why this has occurred is likely one of the oldest and most tired conversationss that exists in modern masonry. Brothers, young and old, can sit and chat for hours, pontificating on the subje^t. Most consistent of the answers that has arisen is that Freemasonry is simply not apparent enough. We aren't involved in the opening of every new public building, we don't have a booth at every festival. In other words, it is simply that our name recognition is low. While it is true that, as we have seen, many people are unaware of the fraternity, this argument is a red-herring.

People tend to become aware of things that interest them. A small, local coffee shop became the largest coffee chain in the world, with no town worth the name having less than two locations. A website for networking amongst college students and alumni now has a presence in almost everyone's lives, spawning the term "social media," and is of such universal utilization that mismanagement of it is the subject of congressional hearings. One could list a near infinite number of such stories of things which, while once unknown to practucally anyone, are now buzzwords throughout the world. It is a course true that Freemasonry has drawn in on itself in recent decades. We were visible and active in the world but are much less so now. Any discussion of our decline, and the necessary steps to halt it, must address this. The root cause, however, in the decline of fraternal societies, is not that they are not visible enough. This is a symptom of a larger problem. Freemasonry is failing to provide a wanted service to potential members.

Proponents of the theory that Freemasonry needs to simply become an active and present force in the outside world to cure the fraternity's slow decline usually profess that Freemasonry itself has not changed and does not need to. I believe this to be an incorrect assertion on both fronts. In the first, Freemasonry has changed in many ways over the course of years. Our rituals and symbols may have been unaltered by design, but the character and place that Freemasonry has held in the world have changed.

It was common, in the early years of the craft and as the idea of Fraternity spread throughout the 1800s, for the fraternal aid to be a principle part of any societies' role in the life of its members. Aged, sick, or otherwise distressed brothers could count on the fraternity to be there with aid whenever they required. Brothers would often retire to homes for the fraternity and could draw upon the charity of their frternity to support them when in dire need. While we still endeavor to provide for the aid and comfort of our distressed brothers, much of the need for continuing and complete support has comfort of our distressed brothers, much of the need for continuing and complete support has been obviated by the presence of state agencies designed for such, to greater and lesser success.

So too has our charitable purpose been taken over in the public sphere. Where State aid fails to fill the role, charitable organizations exist in multitudes to cover the gaps. Freemasonry still attempts to perform what service is needed after those others have done their part, but

primarily our charity exists only in our individual efforts (Bikes-for-Books, and Clothe-A-Child in Flagstaff), and in supporting other organizations designed to their own specific purposes. This is an example where Freemasonry has adapted well to the changing societal conditions it finds itself in. We have altered our charitable efforts to do what is still needed, without unduly clinging to past efforts which would prove duplicative, or unnecessary. We still fulfill these older roles, where needed or wanted, of course, but increasingly we pursue other methods to express that principle rung.

In other ways Freemasonry has not adopted well. While we continue offering our timeless moral instruction, this has never been the principle draw of the fraternity. It is certainly a primary purpose, but not a lure to the uninitiated. A man needs must, by our own laws, profess a moral underpinning—as derived from a religious belief—in order to become a member. Freemasonry exists merely to build upon a firm foundation, not set one. Unfortunately, the need to have one's moral architecture expounded upon is, at times, unobvious. Even when we can accept the need for such, it is difficult to pursue as a primary goal in and of itself. We could, after all, pursue a strictly ascetic, even monastic lifestyle if all we sought was enlightenment. Many still pursue philosophical academia as either a hobby or a profession. Indeed, if Freemasonry is to survive as a source of moral education, it must supply a framework to do so that provides for other, un-met needs of the men it hopes to attract.

In the past, this was accomplished by the idea of fraternalism. Of providing a comradely organization of the like-minded to fill a sort of social void that could exist in a smaller, less connected society. Before the modern conveniences of the internet, cell-phone, and television, this was a critical need. When one travelled, knowing that the ability to find men of similar predisposition was assured in the presence of fraternal branches the world over, was a comfort. At home, the fellowship provided a much-needed refuge for men whose only other interaction might well have been vocational. As such, Freemasonry could couch its moral purpose in a social one, comfortable in its ability to draw members in by their prior isolation, as well as to provide for their intellectual fulfillment. In an age where a social experience of some sort is always available, at any hour—without leaving the comfort of one's home—it would appear that mere fraternalism, of the sort characterized by like-mindedness and socialization at least, is no longer a sufficiently unmet need in the modern age. Freemasonry has, in this instance, struggled to find a suitable replacement or adaptation.

The fact that a need has existed for Freemasonry to adapt, over the years should, by this point, be obvious. The world has changed, and Freemasonry has often changed with it. We still, however, require an adjustment in the manner in which we provide for the needs of our members, if we are to survive in the modern age. While fraternalism is still attractive to many men, it is increasingly (and perhaps unfortunately and damagingly) easy to find groups of likeminded individuals anywhere in the world. Whether one's interests trend toward the

political, the esoteric, the historical, or anything else you can imagine; there exists groups and organizations to unite isolated people by common pursuits. There may not be a single answer to this pressing question, but in examining my own reasons for approaching the fraternity I have found one which I feel bears investigation.

While the television, the internet and the portable phone have filled the ability to communicate with persons of similar interest, and while not properly fraternal in nature, these things have assumed the lion's share of that role. What has not been filled is the need for community. Community is something which has existed in ages previous. In smaller civilizations—less connected or supported by a broader society—towns, churches, guilds, and associations were required to cater to the social requirements, as a necessity for survival: Society itself would collapse without the presence of communities, even if they are only as large as a single family, or small village. The education and care of children, the provision of basic needs, and even the indefinable needs of a social animal, all of these can be (and often were) things which a community provides.

Certainly, the word isn't absent from the vocabulary of our modern age. Many groups boast of their sense of community. Social media is rife with discussion of community standards, the nebulous and seemingly never-ending list of behavioral rules that websites have generated in an attempt to tame the rampant incivility bred by distance and anonymity. Popular online games refer to the mood and tenor of their players using this terminology. Many fan clubs, news organizations, and others refer to their patrons' communications with one another, almost always via keyboard, as "communities."

These things, perhaps, mimic the broader strokes of community. It is certainly true that, for every interest, there is some form of discussion at least. Video gamers have found guilds, clans, and websites to locate and associate with each other. People of every political persuasion have found it terrifyingly easy to immerse themselves in the appropriate echo chamber, never again to return to the realm of reasonable discourse. It was, however, the things that these shallow mockeries lacked, more than anything else, which drew me to masonry.

The personal, warm, and loving company of the people one chooses to associate with is not easily, or even potentially, replaced by modern convenience. Community has grown to mean certain things, to me, shaped in no small part by my early experiences with the lodge. From the first I was welcomed into the embrace of the fraternity, with a well-prepared meal, good conversation, genuine warmth, and constant opportunity for association. Even in the company of men who far outstripped my own years, accomplishments, wealth, and intellect I was regarded as an equal. Even amongst those with which I shared little or no common ground, I was treated with friendly respect, and courtesy. It is this sense of community, bounded in fraternity which, more than anything else, drew me in and convinced me to stay. It gave me the impetus to learn our rituals and practice those moral virtues out of the lodge.

I have since learned that our lodge, while not unique, is rare in the fraternity. Especially, even, amongst all the various fraternities. The prevailing sentiment amongst most lodges seems to be that the lodge, as many have become, is merely a once or twice monthly meeting, of a few hours. The ritual is the centerpiece, and once it is complete, lodge is ended. I don't hesitate to say that I would likely never have joined such a lodge, or at least would never have stayed long or been active in it.

It is with this in mind that the officers' line has become invested in preserving our rare and beloved lodge as the very model of community in Freemasonry. Your Stewards are taking over the kitchen in a big way, and I am excited to see what they can do with it. Our major events are being planned and funded earlier and in greater detail, in order to ensure a higher quality than ever before. Last, but certainly not least, The Pillar Officers, together with the Deacons, are bringing back the smaller events we've had in the past, Starting in February, we will see the return of the Flagstaff #7 Superbowl party, which has always been great fun. In March we are planning a St. Patrick's Day meal, and April will be a blast with our first ever Chili Cook-off. If these activities prove successful, you can expect to see many more in the coming months.

Brothers, I am proud to be ringing in this New Year as your Senior Warden and, together with the officers' line, I am excited and delighted by the changes and improvements we are hoping to bring over the coming masonic year. These things sound like awesome steps in the right direction to me, Brothers, but we obviously can't do it without your help. A community is nothing without its members. Keep your eye on the trestle board, your emails, and the coming stated meetings for further details, and be sure to bring your friends, your families, and particularly yourselves.

www.masonichosting.co.uk/Ashlar/
www.circlepublications.com

<http://themasoicroundtable.com/>

Be sure to check this web site. They have a lot of interesting information.

<TODAY in Masonic History>

